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WHAT IS RELIGION ?

WE may answer in general, that religion consists in a moral resemblance of God ; in a willing, a chosen, a conscientious and habitual conformity to His commands, as our supreme rule of life, and our highest happiness ; in supreme love of God ; in doing to others as we would that others should do to us ; and in keeping ourselves unspotted from the world. The seat of religion, is *the heart* ; and this emphatically is the will of God, even *our sanctification* ; a separation of our hearts—our wills and affections, to His service. All beside this, which belongs to religion, comes under the denomination either of means, or of motives. Let us endeavour clearly to understand this distinction, that we may ever use the means and motives of religion, with a steady view to its infinitely important *end* ; and in that end seek, where alone we can find it, the true and eternal good of our souls.

The Pharisees, we know, were rigorously exact in the payment of tithes, in their observance of the Sabbath, in their daily prayers, in fasting twice in the week, in displaying their broad phylacteries,

in washing their hands as often as they ate, and in the observance of every festival required either by the law, or by the traditions of their fathers. But it is worthy of remark that, the heaviest woes which our Lord pronounced, were against the Pharisees. Why ? Because they fasted and prayed *to be seen of men*. Because they made clean *the out-side*, while *within* they were full of extortion and excess. Because, while they paid tythe of mint, and anise, and cummin, they omitted the *weightier matters of the law, justice, mercy, and fidelity*. ‘These weightier matters of the law,’ said Jesus, ‘ought ye to have done. They are the end of the institutions God has given to you and to your fathers. Your ceremonial observances, and all the rites which Moses commanded, important as they may be, *are not religion*. They are but *means*, of which religion is intended to be *the end* ; and one is as distinct from the other, as are the fruits of the earth from the instruments, with which men labour to obtain them.’ ‘These ought ye to have done, and not to leave the other undone.’

The inquiry was proposed

to our Lord, '*what shall I do that I may inherit eternal life?*' Now eternal life, or the happiness which is comprehended in it, is the great reward of religion; and consequently, the answer to this inquiry must explain the nature of religion. What then was the answer of our Lord? 'Thou knowest the commandments. Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honour thy father and thy mother.'—Or, as he replied at another time to the same question, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. These things do, and thou shalt live;' 'thou shalt live forever with God, and the society of the just in heaven.' These commands, therefore, contain all that is essential to the nature of true religion.

A similar inquiry was proposed to Paul and Silas by the Jailer, who had the custody of these Apostles. Affrighted by the earthquake which shook the prison, opened its doors, and loosed the prisoners from their bonds, he came trembling, and fell down before Paul and Silas, and said, sirs, *what must I do to be saved?* And they said, *believe on the Lord Jesus Christ, and thou shalt be saved;* and they spake unto him the word of the Lord. We know not, indeed, precisely, what was the word of the Lord which they spake to him. But the sim-

ple requisition, *believe on the Lord Jesus Christ*, refers us to the conditions of salvation, or of eternal life, which our Lord required of those, who sought an inheritance in his kingdom in heaven. It was, in effect, to say, 'love the Lord thy God with all thy heart, with all thy mind, and with all thy strength, and thy neighbour as thyself, and thou shalt be saved.' This is the end, the spirit, and all the commands, of all the doctrines of our Redeemer.

Similar in import is the sentiment of the Apostle, 'if thou shalt *confess with thy mouth* the Lord Jesus Christ, and shalt *believe in thy heart* that God raised him from the dead, thou shalt be saved;' only herein requiring that we confess Christ with our mouth, he refers us to the means, the end of which is, the maintenance of that *faith in the heart*, which works by love, and overcomes the world; and is therefore the end proposed by God in all. He commands us to believe and to do, as moral, accountable, and immortal beings. 'With the heart,' we are told, 'man *believeth unto righteousness;*' and righteousness comprehends as well all the love which God requires for himself, as the duties we owe to each other. Hence we read that Abraham was justified by the *righteousness of faith*; that is, by a faith which produced righteousness, or a ready and entire obedience to the will of God. See then what is religion; what it is to be religious.

I said that, the seat of religion is the heart. From the abundance of the heart—or, according to its moral state, we think, and feel, and speak, and act. Love to God and to our neighbour form, therefore, the essence of religion, because, in proportion to their prevalence in the heart, they will produce a conformity of all our thoughts and words, our feelings and actions, to the will of God; they will subdue every passion and appetite to the dominion of His law; they will make His approbation absolutely essential to the peace of our hearts; they will make it the very life of our happiness. But let us comprehend the commandment, for it is exceeding broad. We cannot love God, till we know him. Religion comprehends therefore, a knowledge of God. In proportion to our love of God, will be our confidence in Him; our entire satisfaction with the courses and designs of His providence, whether we understand them, or not; and our resignation to His will. If we love Him, we shall earnestly desire and endeavour to be like Him; we shall do whatever we know, or believe, will please Him; we shall avoid whatever we have reason to believe that he cannot approve. If we so love God, we shall feel also a christian love of one another; for the greatest obstacles to the exercise of this love,—of the active and universal charity of the gospel, will then be overcome in our hearts. We shall feel a love,

which not only worketh no ill to our neighbour, but all practicable good; a love that can bear and forbear; that hopeth all things, and endureth all things; that can return blessings for curses, and prayers for injuries. In fine, a love which will excite us in all circumstances to do to others, as we would that others should do to us. To be religious therefore, is to be wholly conformed to the will of God; it is to have in ourselves the mind that was in Christ; it is to possess the will, the temper and affections of christians; and whether we eat or drink, wherever we are and whatever we do, to do all to the glory of God, by doing all in obedience to His commands. However conformed to His word are the articles of our faith, whatever professions we make, whatever rites we observe, or whatever reputation of sanctity we may obtain, let us consider, these are not religion. God looketh on the heart; and as He cannot be deceived, so He will not be mocked.

What then is the connexion between religion, and its doctrines and rites? I answer.

I. The doctrines of religion comprehend all that we are taught of the character, government, and purposes of God; of the person and offices of our Lord; of our moral nature and capacities in this world; of the happiness of the good, and the misery of the wicked, in the life to come. These doctrines are addressed to our faith; and it is obvious that,

simply to believe them, will not make us religious. How then are they conducive to this end ? Reflect on them but for a moment, and you will perceive, that in these doctrines are comprehended all the *motives*, by which the gospel excites us to a godly, a sober, and a righteous life. As motives, it is immediately apparent how very important they are, to the great and infinitely important purposes, for which God has revealed them. The doctrines of the New Testament concerning the character and government of God; and the person and offices of our Lord ; concerning our condition in this world, and the circumstances which await us in the future, have a tendency the most direct and powerful, in proportion as they are understood and felt, to exalt our conceptions of the infinitely great, and holy, and beneficent Father of the universe ; to purify our affections from all low and sordid attachments ; to make Jesus Christ as dear to us, as our hopes of eternal life ; and eternal life with God and Christ in heaven, the high object of our daily thought, and care, and labour. Considered as motives, they are inestimable ; and if we feel their importance, we shall most gratefully submit our whole hearts to their influence.

• But they will save us, only by conducing to the end for which they were given. Even as the body without the spirit is dead, so is faith in these, and all the doctrines of religion, unless productive of a christian tem-

per, of good works, of obedience to God, dead also.

II. Still more plain is the distinction between the *rites of religion*, and religion itself. No positive institutions could indeed be more expressive, more appropriate, than are baptism and the Lord's Supper. And yet, separated from the ends of their appointment, what tendency has their observance to make us more acceptable to God ? Baptism indicates the purity of heart, which God requires of all who enter His church. It is made the initiatory ordinance of our religion, that adults, in receiving this "washing of regeneration," may be most impressively taught, and may strongly feel, the purity of that religion into which they are baptised, and to which their future characters and lives are to be conformed ; and that parents, in bringing their children into the church of Christ, and having them baptized into his name, received as his disciples, may feel their solemn obligations to rear them "in the nurture, and admonition of the Lord." And in the Lord's supper, we enter into the closest communion with Christ ; we commemorate the great objects of his death ; we are to cherish the strongest sense of obligation for the benefits he has obtained for those who love and serve him ; and thus looking to God through him, with humble, penitent, grateful and devout hearts, while we receive the emblems of his body and blood, we are to seek, to pray, that *Christ may be*

*formed in our hearts by faith.* We can scarcely therefore exaggerate the importance of these ordinances, as *means of religion.* But unless they conduce to the ends for which they were intended, they will avail us nothing.

I will only add two inferences.

I. The means of religion may be changed, in conformity to the circumstances of those for whose use they are appointed. But *religion itself can never change.* Like God, it is the same yesterday, to day, and forever.

The means of religion may change.—The only command given to the father of men in paradise was, “of every tree in the garden thou mayest freely eat, but of the tree of the knowledge of good and evil.” It was a command suited to the circumstances in which God had placed him. But the end of it was, his expression of obedience to the will of God; and this obedience then was, and is now, religion.—The patriarchs worshiped God, sought to obtain his favour and to avoid His displeasure, by the sacrifice of animals, or of a portion of the produce of their fields; and we well know what a number of rites was instituted, as means of promoting piety and virtue among the Jews. These have all given place to the simple, but expressive rites of the gospel. But amidst all this variety and succession of positive institutions, religion itself has remained unchanged. New doctrines are taught in our religion, and new precepts

are given in it. But as the engrafted scion, though an addition to the tree, and intended to produce new and better fruit, is yet of the same nature as the tree into which it is inserted, and is sustained in life by the same root and trunk from which the branch is cut off, into which it is itself engrafted; so are the additional doctrines and precepts of the gospel sustained by the same spirit, have the same principle of spiritual life, as supported, and will forever support that religion, which God at first planted; and the genuine fruit of which, in all ages, has been the eternal life and happiness of the souls, in which it has been produced, and which have been sustained by it. It was the moral state of the heart with which Abel sacrificed his first fruits, which brought down the fire of heaven upon his offering. It was the disposition of Abraham, his faith working by love, and producing entire confidence in God, and prompt obedience, which secured his acceptance, when he raised the knife to slay his son. Nor without this temper of mind, and these correspondent affections, would the Lord at any time have been pleased with thousands of rams, or ten thousand rivers of oil. ‘Hath the Lord as great delight in sacrifices and burnt offering, as in obeying the voice of the Lord? Behold, *to obey is better than sacrifice; and to hearken, than the fat of rams.*’ This great sentiment pervades all the dispensations of God. It answers

the question, what is religion? 'He hath shewed thee, O man, *what is good*; and what doth the Lord thy God require of thee, but to *do justly, to love mercy, and to walk humbly with thy God.*' Circumcision was then only acceptable, when it was *of the heart*; and sacrifice, when it was offered with a confiding, a grateful, or a contrite spirit. 'The kingdom of God is not meat and drink, but *righteousness, and peace, and joy in the holy spirit*; and, 'the fruit of the spirit is *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.* *Against such, there is no law.* And they that are Christ's, have crucified the flesh, with its affections and lusts.'

II. Is religion itself forever essentially the same? Does it consist in an unreserved devotion of the heart, the passions, will and affections to God; in a choice of God as our Supreme good, and a ready obedience to His will, from a principle of love? Then let us value and improve the means, with a faithful reference to their infinitely impor-

tant end. So let us value and use our sabbaths, our bibles, the privilege of prayer, and the ordinances of baptism, and the Lord's supper. The means of religion are too easily, and too often mistaken for its end; and hence arises much of the contradiction we see between the faith, and the practice of men. Hence it is that some think themselves to be pious, even while they are perhaps notoriously vicious; and look with confidence to the favour of God, and the happiness of heaven, while, it may be, they have nourished and strengthened the most evil dispositions and habits, by the very exercises which they have considered as offerings to the Most High God. So let it not be with us. 'Let us not be' so deceived. *He that soweth to the flesh, of the flesh will reap CORRUPTION. He that soweth to the spirit, of the spirit will reap LIFE EVERLASTING. To be carnally minded, is DEATH. To be spiritually minded, is life, and peace. Let us not then be weary in well doing; for IN DUE SEASON WE SHALL REAP, IF WE FAINT NOT.*

For the Christian Disciple,

#### CHRISTIAN SOBRIETY.

MR. EDITOR,

I have lately perused a volume of DR. MAYHEW, intitled "CHRISTIAN SOBRIETY: being EIGHT SERMONS on Titus ii. 6. preached with a special view to the Benefit of the YOUNG MEN usually attending the public worship at the WEST CHURCH in Boston." They

discover a spirit truly *evangelical*, to employ that term in its legitimate import. The style is simple, the manner engaging, the reasoning forcible. The chief peculiarity seems to be an occasional keenness of remark, extremely good humoured, and suited to raise a smile even in the individual,

against whom it is aimed. To discriminate is not more our duty, than our privilege and glory; yet while I perceive many things to admire, I find but few to disapprove.

A wish has for considerable time been entertained, that this work might be republished. With a view therefore to encourage a design so praiseworthy, so well formed to promote the interest of pure and undefiled religion, I communicate two passages for the Christian Disciple, as specimens.

The following, extracted from the DEDICATION, explains and exemplifies the manner, which the Author adopted in the composition: "In composing them, I must own, I had no other sermons in view as a model, which may, perhaps, be one reason that they are no better. They were written intirely from the scriptures, and from my own heart; of the latter of which at least, they are a true, though imperfect representation. Least of all had I in view as a model, either the sermons of any bigotted devotees to particular systems of religion, distinct from the general and glorious one of the gospel; or such cold, uninteresting discourses as hit the frivolous taste of those, who value sermons only for an imaginary delicacy of sentiment and expression, without solidity, without force or energy; without entering into the spirit and importance of religion. I do not think mine the worse, for not being

imitations of such as either of these. The former are my aversion, as the illiberal productions of *slaves*, who desire to *tyrannize* over other men's consciences: The latter my contempt, as the superficial, insipid, empty harangues of vain men; which do not deserve the name of sermons. If discourses from the pulpit are adapted only to please the ear and the fancy, *like many of the modern fashionable ones*; instead of having a direct tendency to alarm the conscience of a sinner, to warm the heart of a saint, or to enlighten the understanding of any; they serve, in my opinion, to no better purposes, than those of *unseasonably* amusing the hearers, disgracing the places in which, and the persons by whom they are delivered, as frivolous, conceited declaimers; who seek only the applause of men, by their sounding brass and tinkling cymbals; instead of designing to do good, by manifestation of the truth, and commending themselves to every man's conscience in the sight of God. I must own, I should be a little mortified, as well as greatly disappointed, if any persons who are charmed with such lullabies and opiates to the conscience from the pulpit, should think the following discourses in any measure *tolerable*."

The following impressive selection is from the seventh sermon: "It should be an argument of no small weight with you to be soberminded, that you will hereby *please*

*your best friends*; whereas, by the contrary, you will displease, grieve, and offend them. Do you ask, who these good, these best friends are? I answer in the first place, God, your Father in heaven. He, of whom the whole family in heaven and earth is named, who is good to all, and whose tender mercies are over all his works; He, I say, will unquestionably be pleased by your being truly pious and virtuous—Ye have received of us, says the apostle, how ye ought to walk, and to please God. If God invites, if he encourages, if he requires you to believe in, to love him, to walk in his righteous ways, certainly he will be pleased with your doing so; and displeased if you do otherwise. Has he not said, ‘I love them that love me, and they that seek me early shall find me?’ Is not his holy Spirit said to strive with men to this end? and to be grieved with those that resist and oppose him?—with them that abuse his goodness, and oppose his light and truth; choosing to walk in the paths of darkness and error, vice and misery? What compassion did God of old express towards Ephraim! what pleasure at his repentance, and return to him!—assuming, as it were, all the passion and tenderness of an earthly father.—“I have surely heard Ephraim bemoaning himself thus—‘I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth!’ Is Ephraim my dear son? is he a

pleasent child? For since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.” Consider also the well known parable of the prodigal son, as it is commonly called; one principal design of which was, to represent the love and compassion of our heavenly Father; and his pleasure in those that return to him. It is said, that when the foolish, unhappy youth was on his return home, but while he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And presently after, the father is introduced, saying to the elder brother, ‘It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.’ Thus compassionate is God, to those who err from his truth and ways; and thus pleased when they repent and return. This is also the principal scope of two other parables in the same chapter: One of which our Lord himself explains and applies in these words.—“Likewise joy shall be in heaven over one sinner that repenteth”—and the other of them, in words to the same purpose, “Like as a father pitieth his children,” says the psalmist, “so the Lord pitieth them that fear him.” And, surely, you have no friend equally good and great as the God and Father of all; none whom you are under such strong obligations to

please ; none, whom you ought, from a principle of ingenuity and gratitude, to be so cautious of offending.

Another of those good friends, whom you will please by your sobriety, is the Son of God, the Lord Jesus Christ, who loved you so well as to come down from heaven, to live a miserable life on earth, and to die an ignominious accursed death upon a cross for your redemption. This you may be positively assured of for "he gave himself a ransom for all ;" "tasted death for every man," and is the "propitiation for the sins of the whole world." In the days of his flesh, he shewed the tenderest love and kindness, not only to young men, as is recorded upon several occasions, but even to little children ; taking them up in his arms, blessing them, and saying, "suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Our compassionate Saviour is said to have been grieved for the hardness of their hearts, who refused to listen to his heavenly instructions, counsels, and warnings, designed for their good. And how tenderly did he lament the folly, the impenitence, and the approaching destruction of Jerusalem when he beheld the city and "wept over it saying ; if thou hadst known, even thou, at least in this thy day the things which belong to thy peace, but now they are hidden from thine eyes." And again, "O Jerusalem, Jerusalem, thou that killest the prophets, and ston-

est them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !" What a lively representation is this of his compassion even for obdurate sinners ! The Lord Jesus Christ, though set down in heavenly places, far above all principality and power, has the like love, the like pity, the like tenderness for you all in general, now, that he had of old, for Jerusalem. His goodness is unchanged ; he can still have compassion on the ignorant, and on them that are out of the way ; being a merciful, as well as faithful high priest in things pertaining unto God. And will you displease, will you grieve, will you offend such a friend by persevering in sin and folly ? one who has laid you under such immense obligations ?

The holy angels though unseen and unknown by you, are often and truly excellent friends to you, whom you would highly please and delight by obeying their Lord and ours, and whom you displease by persevering in your sinful ways. They are all ministering spirits, sent forth to minister to the heirs of salvation. And it is particularly declared by our Saviour, that "there is joy in the presence of the angels of God over one sinner that repenteth." Surely then you will on the other hand give them trouble and sorrow, if sorrow can touch those pure and blessed intelligences, by resisting and dis-

obeying of the truth. And does it become you to grieve those benevolent spirits, who are as it were, your appointed guardians; who delight in doing good offices for you, in conformity to their charge; and who would be so rejoiced at your conversion to God?

Other of your friends, some of whom were probably once known to you, though now removed out of your sight, and whom you would please by being sober minded, are "just men made perfect;" the noble army of martyrs, and of the whole church of the first born which are written in heaven. Amongst these are all your pious ancestors who have died in the Lord, and who now live with him beholding his face in righteousness. Amongst them are also, probably some of your other near relations and contemporaries, those whom you lately knew and conversed with. All, all these as well as the innumerable company of angels, wish to see you truly wise and virtuous; that so in due time they may hail you to those blissful regions; and that you may forever be associated with them in one glorious society, "a kingdom that cannot be shaken." Yea, my young brethren, methinks, almost I now hear them calling to you from the celestial mansions, in the same words the *two witnesses* heard from heaven, when a great voice came to them saying, "COME UP HITHER!" For the bride the Lamb's wife (the church triumphant) as well as the spirit saith, "COME, and let him that

heareth say COME: and let him that is athirst, COME: and whosoever will, let him take the water of life freely."

Your best friends on earth, as well as in heaven, will be rejoiced to see you wise and virtuous; and grieved to see you foolish and profligate. I may here particularly mention your pious and good parents, who have done so much for you, and whose love you cannot doubt. A wise son, says Solomon, maketh a glad father; but a foolish son is the heaviness of his mother. Every virtuous and good parent, could sincerely address his child in the language of the same wise king—"my son, if thine heart be wise, my heart shall rejoice, even mine; yea my veins shall rejoice."—All good men would far rather see their children sober-minded, the friends and followers of Jesus Christ, than beautiful, rich, and prosperous in this world. And whom, upon earth, should you be so desirous to please and gratify, or so loth to grieve and disquiet, as those to whom, under God, you owe your very being? those who have brought you up with so much care and tenderness, taking unwearied pains for you; and whose chief worldly concern is probably, to see you well provided for, virtuous and happy?

But you have many good friends besides your parents, who would sincerely rejoice to see you truly religious. All your acquaintance in general, that fear God, would be pleased to have proper evidence of

your doing the same ; and I know one in particular, that would be so. He shall be nameless ; only I may tell you, he is one that, if his own mediocrity of years would allow him to use the paternal style with reference to you, could, with great sincerity, adopt these words of the apostle John in his third epistle—‘I have no greater joy, than to hear that my children walk in the truth.’ Let me just add, that he is one who claims some sort of interest in you ; as hoping to have you for his joy, glory, and crown of rejoicing in the day of the Lord Jesus.

These then, my beloved young brethren, are the friends whom you will certainly please by being sober-minded, and displease by going on in the paths of folly and vanity, vice and misery. Think, whether they are not such as you ought

to be studious of gratifying in every reasonable way ; and very loth to disoblige, offend, or grieve, by any ungrateful and unreasonable conduct.”

This volume was published in the year 1763. I add from the DEDICATION, a little circumstance quite characteristic. Addressing the young men of his charge, in relation to their deriving improvement from his labours, the author observes, with affectionate simplicity : “This agreeable prospect has much alleviated the trouble I have been at in reviewing, correcting, and transcribing them ; which would otherwise have been a tedious labour to me, *especially in so cold and severe a season*. But if they are only a quarter part so useful to you as I pray God to make them, I shall be very amply rewarded.” A.

May 11, 1818.

#### ISLAND OF LEWCHEW, AND ITS INHABITANTS.

THE following particulars relating to the Island of Lewchew have been collected from an English publication entitled a “Narrative of a Voyage in His Majesty’s late ship *Alceste*, to the Yellow Sea, &c. By John M’Leod, Surgeon of the *Alceste*.” The *Alceste* was a frigate of 46 guns, fitted up for the reception of Lord Amherst, as Ambassador to China, commanded by Capt. Murray Maxwell, accompanied by the brig *Lyra* and the General Hewet. The ships sailed from Spit-head on the 9th of Feb. 1816. While

Lord Amherst was in China the frigate and the brig visited the island of Lewchew ; of which a concise account is now to be given :

“The Island of Lewchew is about 60 miles long and 20 broad ; Nopa Kiang, our position, and within 5 miles of Kint-ching, the capital, lying in lat. 26° 14 N.—long. 127° 52 1 E. This is its South-West point, the main body of the island extending from hence north, a little eastwardly.” “The island itself is situate in the happiest climate of the globe. Refreshed by

the sea-breezes which blow over it at every period of the year, it is free from the extremes of heat and cold which oppress many other countries; the people seemed to enjoy robust health; for we observed no diseased objects, nor beggars of any description among them."

"Nature has been bountiful in all her gifts to Lewchew; for such is the felicity of its soil and climate, that productions of the vegetable kingdom, very distinct in their nature, and generally found in regions far distant from each other, grow here side by side. It is not merely, as might be expected, the country of the orange and the lime, but of the banyan of India, and the Norwegian fir, the tea plant and the sugar cane. In addition to many good qualities, not often found combined, this island can boast its rivers and secure harbours; and last, though not least, a worthy, a friendly, and a happy people."

"The natives trace their history back to a period long anterior to the Christian era; but their first communication with the rest of the world, when their accounts became fully corroborated, was about the year 605, when they were invaded by China, who found them at that time—a time when England and the greater part of Europe were immersed in barbarism—the same kind of people they are at the present day, with the exception of a few Chinese innovations; or at least they appear

to have altered but in a very slight degree."

This people have been long tributary to the Chinese government: and their intercourse has been principally with China and Japan. By the writer of the Narrative it was supposed that they had never been visited by any European ship prior to the arrival of the *Alceste* and *Lyra*. "On the approach of these ships says Mr. M'Leod, the astonished natives were perched by thousands on the surrounding rocks and heights, gazing on the vessels as they entered. Soon after, several canoes came alongside, containing some people in office, who wished to know to what country we belonged, and the nature of our visit." Being informed that the ships had been with an Ambassador to China—that they needed repairs, &c.; the natives immediately sent carpenters to assist, but were assured that there were carpenters on board, "and that an asylum was all we required during the time of repair, with permission to take on board some fresh provisions and water of which we stood much in need."

"An immediate supply of bullocks, pigs, goats, fowls, eggs and other articles, with abundance of excellent sweet potatoes, vegetables, fruit then in season, and even candles and fire-wood followed this intimation. Supplies of the same description being sent on board as often as was necessary for about six weeks, the period

of our stay in the island—those who brought them taking a receipt to show they had been delivered safely ; but the chief authorities, who sent them, obstinately refusing any payment or remuneration whatever.”

It was intimated to this people “ that it was necessary to have a party on shore, such as ropemakers and smiths, where they could have more room to work, and thereby expedite our refit. They requested this might not be done until they heard from their king, it being an unprecedented case, in which they were incompetent to act without orders.” But after a visit from one of the chiefs, several officers went on shore to an entertainment provided for them.

“ About this time a mutual friendship began to exist between us ; confidence took place of timidity ; and now, instead of permitting only a few to visit the shore at a time, they fitted up the garden of a temple as a general arsenal for us. The habitations of the priests were allotted as an hospital for the sick, whilst other temporary buildings of bamboo were erected for the reception of our powder, which required airing, and for various stores wanting inspection and repair.—They continued their usual supplies, bringing us even fresh water on board in their boats ; and understanding that we required some wood for spars, they felled fir-trees, floated them down the river, and towed them a-

long side, singing their usual boat-song, which had a very plaintive and pleasing effect.”

“ Many of these islanders displayed a spirit of intelligence and genius, which seemed the more extraordinary, considering the confined circle in which they live ; such confinement being almost universally productive of narrowness of mind. Our friends here were an exception to the general rule. They all seemed to be gifted with a sort of politeness which had the fairest claim to be termed natural ; for there was nothing constrained, nothing stiff or studied in it.”

“ These islanders are represented as being remarkable for their honesty and adherence to truth, and to this character they appear to be fully entitled. That proud and haughty feeling of national superiority, so strongly existing among the common class of British seamen, which induces them to hold all foreigners cheap, and to treat them with contempt, often calling them outlandish lubbers in their own country, was, at this island, completely subdued and tamed by the gentle manners and kind behaviour of the most pacific people upon earth. Although completely intermixed and often working together, both on shore and on board, not a single quarrel or complaint took place on either side during the whole of our stay. On the contrary, each succeeding day added to friendship and cordiality.”

“ On our arrival at Lew-

chew, our cases of sickness though not numerous were severe; and to the kindness of the natives may, in a great measure, be attributed their recovery. They were not only comfortably lodged, but the higher classes of people daily attended, inquiring into their wants, giving additional coogas or eggs, and other delicacies, to those whose cases more particularly required them, and paying a cheering attention to the whole; for theirs was a substantial, not a cold or ostentatious charity.

"A young man whose case had long been hopeless, died here. On that night a coffin was made by our carpenters, whilst the natives dug a grave in the English manner, in a small burying ground under some trees near the landing-place.

"Next morning we were astonished to find a number of the principal inhabitants clad in deep mourning—white robes with black or blue sashes—waiting to attend the funeral. The captain came on shore with the division of the ship's company to which the man belonged, and proceeded to the garden where the body lay. His messmates bore the coffin, covered with the colors; the seamen ranged themselves two and two in the rear of it; next were the midshipmen, then the superior officers; and last of all the captain, as is usual in military ceremonies of this kind. The natives who had been watching attentively this arrangement, and

observing the order of precedence to be inverted, without the least hint being given, but with that unassuming modesty and delicacy which characterize them, when the procession began to move, placed themselves in front of the coffin, and in this order marched slowly to the grave. The utmost decency and silence prevailed whilst the funeral service was performing by the chaplain.

"The day after the interment they went to the tomb with their priests and performed the funeral service according to the rites of their own religion. There is not an act of these excellent and interesting people, which the mind has not pleasure in contemplating and recollecting. Not satisfied with having smoothed the path of death, they carried their regards even beyond the grave."

"Crimes are said to be very unfrequent among them, and they seem to go perfectly unarmed; for we observed no warlike instruments of any description! Not even a bow or an arrow was to be seen! and when they observed the effect of fowling pieces in the hands of some of the gentlemen, they begged they might not kill the birds, which they were always glad to see flying about their houses; and if we required them to eat, they would send in their stead an additional quantity of fowls on board every day.—An order was immediately issued to desist from this sort of sporting."

"The period of our depar-

ture being now fixed, all our stores were embarked on the evening of the 26th of October. The next morning, as the ships unmoored, the Lewchews, as a mark of respect, arrayed themselves in their best apparel and proceeding to the temple, offered up to their gods a solemn sacrifice, invoking them to protect the Engelees, to avert every danger and restore them in safety to their native land.

"In the manner of this adieu, there was an air of sublimity and benevolence, by far more touching to the heart than the most refined compliment of a more civilized people. It was the genuine benignity of artless nature, and of primitive innocence. Immediately following this solemnity, our particular friends crowded on board to *shake hands*, and say, 'Farewell!' whilst the tears which many of them shed, evinced the sincerity of their attachment. As the ships got under weigh they lingered alongside in their canoes, displaying every sign of affectionate regard.

"We stood out seaward; and the breeze being favorable, this happy island soon sunk from the view; but it will be long remembered by the officers and crew of the *Alceste* and *Lyra*; for the kindness and hospitality of its inhabitants have fixed upon every mind a deep and lasting impression of gratitude and esteem."

What is related of this newly discovered people is truly

interesting. It affords reason to hope that the character of man and the condition of society may yet be so improved as to change this military world into a paradise of love and peace. The Lewchews are regarded as Pagans, and as living "remote from the civilized world;" but if the account of them be correct, they have far higher claims to be regarded as the disciples of the Messiah, and a truly civilized people, than the majority of the inhabitants of Christendom. The people of Europe and America may look up to the Lewchews for an example worthy of imitation. Indeed, in view of this wonderful and amiable people, the greater part of those who are called Christians may well "blush and hang their heads!"

Here we behold a people who never had been blessed with the gospel, exemplifying those benign and pacific virtues which were recommended and enjoined by the Prince of peace; while the nations which profess to be his followers and to hope for salvation through him, can wade in the blood of their fellow-beings, make a trade of manslaughter, and glory in a military reputation! These Lewchew pagans appear to have no ships of war, no military establishments of any kind, no weapons, either offensive or defensive; but the several nations calling themselves Christians, probably expend annually, even in time of peace, not less than a thousand millions of dollars in support of their various mili-

tary establishments and preparations for war. Now which of these two classes of people would it be rational to suppose had been taught by the Messiah? Which of them exhibits most of his benignant spirit? To which of them will he be most likely to say, "Well done, good and faithful servants?"

When we take into view the pacific character and spirit of the Messiah, and compare it with the warring spirit of his professed followers, will it not appear very probable, that, by some fatal delusion, many who are called Christians have made themselves believe, that "Christ suffered for us," *not* "leaving us an example that we should follow his steps," but making an atonement for military man-slaughter, and for the very purpose of procuring, for those who trust in him for salvation, a license to indulge with impunity the spirit of war, and to trample under foot, both his precepts and his example! Will not the people of Lewchew rise in judgment with such Christians, and condemn them?

Had the Lewchews possessed "that proud and haughty feeling of national superiority, so strongly existing among the common class of British seamen," it is not improbable that there would have been contention and bloodshed between them and the English. But so far from this was the fact, that this spirit on the part of the British seamen was "completely tamed and subdued by the gentle and kind

behaviour of the most pacific people on earth." The spirit of benignity and peace on the part of the Lewchews operated as a shield both to themselves and their British brethren. How much then have christian nations been mistaken in supposing that a martial spirit, and warring attitude are the best security against acts of violence and invasion!

The affecting contrast between warring Christians and pacific Pagans should lead to the most serious inquiry how far the language of Paul, Rom. ii. 21—29 may be applicable at the present time; and whether the true spirit of the passage may not be applied in the following manner:

"Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of Christianity, through breaking its precepts dishonourest thou God? For the name of God is blasphemed among the Pagans through you, as it is written. For Christianity verily profiteth, if thou keep its precepts; but if thou be a breaker of its precepts, thy christianity is made un-christianity. Therefore, if a Pagan keep the righteousness of the law of Christ, shall not his paganism be counted for christianity? And shall not paganism which is by nature if it fulfil the christian law,

judge thee, who by the letter and a profession of Christianity dost transgress its commands? For he is not a Christian who is one outwardly, neither is that Christianity which is merely outward in the flesh or in name. But he is a Christian who is one inwardly; and Christianity is that of the heart, in the spirit, and not in the letter—whose praise is not of men but of God."

If this be not a perversion of the spirit of the passage—and we verily believe it is not—have we not more ground to hope for the salvation of kind and peaceful Pagans, than of unmerciful and fighting Christians?

*Unmerciful and fighting Christians!* What a palpable solecism! Yet how many think it safe to appear of this character at the judgement seat of Christ, depending on his blood to atone for their own cruelty and blood-guiltiness, and for their practical, habitual and persevering disregard both to his precepts and example; and also depending on the imputation or transfer of his righteousness to supply the defect of all personal conformity to his will, and all moral fitness for the kingdom of heaven! How wonderful, how shocking, how fatal the delusion, which has converted a dispensation of Divine love, mercy and peace, into motives for the indulgence of human malignity, revenge and war!

THE FAREWELL.

The sails are set; the anchor weigh'd;  
Their course, south-west, the ships pursue—

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And friendly signs at parting made,  
We bid the land a last adieu!

From crowded boats that grace our wake,  
In cap and vest but seldom wore,  
Their last FAREWELL the natives take,  
And half reluctant seek the shore.

Each cliff's rude height and sea-worn base  
Presents a silent gazing throng;  
Where e'en regret may find a place  
As swift the vessels pass along.

There, too, the stone enclosure stands,  
Within whose high extensive walls,  
The Pagan native lifts his hands  
And on his wooden idol calls.

Yet ye, who boast the Christian name,  
Blush at a deed which truth must tell—  
Hither they brought the sick and lame,  
And bade them in their temples dwell.

From noise and crowded decks remov'd  
Th' infirm inhal'd a purer air;  
And native kindness daily prov'd,  
They bless the hand that led them there.

In yonder grove's encircling shade  
Where time will long the truth attest  
The last sad rites by strangers paid,  
A youthful seaman's ashes rest.

Yet not the sick their thoughts confin'd  
Nor yet th' interment of the dead;  
The living still they bore in mind,  
And gave the ships their daily bread.

Farewell, dear isle!—on you may breath  
Of civil discord never blow!  
Far from your shores be plague and death,  
And far—oh! far—the hostile foe!

To distant climes our course we steer,  
Where fashion boasts her splendid reign;

Where science, fame and wealth appear,  
While lux'ry revels in their train.

Meanwhile, ne'er 'mid your smiling scenes  
May pride and fierce ambition spring!  
Ne'er may they know what misery means  
Which vice and dissipation bring!

Still on your sons may plenty shine,  
Still may thy happiness increase,  
And friendship long their hearts entwine

With love, with innocence and peace.\*

\*"The Farewell" was written "by Mr. Gillard, clerk of the Lyra." Mr. M'Leod observes that the lines express not only the sentiments of Mr. Gillard, but "the general sentiments, on leaving the worthy Islanders at Grand Lewchew." We gave but little more than half the number of verses; but these will show that the amiable conduct of the Lewchews had made a strong impression on the minds of their British brethren.

#### A REMARKABLE INDIAN MINISTER.

In the summer of 1760 a number of religious Indians paid a visit to the Quakers in Philadelphia, on a religious account. They were mostly of the Minusing tribe, and came from a town called Mahackloosing, or Wyalnsing, on or near the east branch of Susquehannah river, Pennsylvania. Their chief man, whom the rest of the company styled their minister, was named Papunchung, or Papounan; and their interpreter was Job Chillaway, an Indian.

On their arrival they waited on Governor Hamilton, to pay their respects and to deliver their prisoners, whom they had redeemed; having themselves absolutely refused to join with the other Indians in the savage war which raged about that time.

They had a public conference with the Governor in the state-house, in the presence of many citizens; in which Papounan said the design of their visit was principally to the Quakers, on a

religious account; that they desired to do justice, to love God and to live in peace—requesting at the same time that none of his company should be permitted to have any spiritous liquors, &c. He refused the presents offered by the Governor, and gave him the reasons; further saying "I think on God who made us; I want to be instructed in his worship and service; I am a great lover of peace, and have never been concerned in war affairs; I have a sincere remembrance of the *old friendship* between the Indians and our forefathers, and shall ever observe it." After mentioning some other things and expressing himself farther on the design of their visit, he said—"Though what he had mentioned on religious affairs might appear trivial to some who thought different from him, yet he was fixed in his mind respecting them; that their young men agreed with him and wanted to love God and to desist from their former

bad course of life ;" further declaring—"I am glad I have an opportunity of mentioning these several affairs in the presence of so large an auditory of young and old people; the Great God observes all that passes in our hearts, and hears all that we say one to another."

He then finished with a solemn act of thanksgiving and prayer to God, with great devotion and energy, in the Indian language. The unusualness, force and sound of the Indian language, on such an occasion, with the manifest, sincerity, fervor and concern of the speaker, seemed to strike the whole auditory in an uncommon manner, as well as the Indians themselves—who all the while behaved with a gravity becoming the occasion and appeared to unite heartily with him in his devotion.

They were kindly treated by the Governor, and remained in town several days, visiting and conferring with Friends and attending their religious meetings. They frequently expressed their dislike and abhorrence of war, as arising from a bad spirit, wondering that Christians were such great warriors, rather than lovers and cultivators of peace. They uniformly kept themselves entirely from strong liquor, and observed a sober, orderly and commendable behaviour, often expressing their satisfaction with what they heard from the Friends.

From the account they gave of themselves, they had been

of this mind for several years, and, as far as appeared and was understood by those they visited, principally from an immediate sense of divine goodness, manifested in their minds, without any instrumental means, preaching or information from other persons, yet it was but lately that Papounan had been induced to preach among them, in which service he was afterwards joined by two other Indians. They appeared very earnest and sincere in promoting true piety, which they represented to be the effect of an internal operation of the divine influence on the mind, whereby it became changed from a bad to a good state. This they emphatically expressed by the *heart becoming soft, and filled with good.*

The interpreter gave the following account of Papounan's conversion :—"He was formerly a drunken man ; but the death of a father bringing sorrow over his mind, he fell into a thoughtful, melancholic state ; in which his eyes were turned to behold the earth and consider the things which are thereon. From seeing the folly and wickedness which prevailed, his sorrow increased ; and it was given him to believe that there was a great power which created all these things. Upon which his mind was turned from beholding this lower world to look towards Him who had created it ; and strong desires were raised in his heart after further knowledge of his Creator. Nevertheless the Almighty

was not yet pleased to be found or known by him. But, his desires increasing, he forsook the town and went into the woods in great bitterness of spirit. He was missed by the other Indians, who feared some casualty might have happened to him; but after searching for him he was not found. At the end of five days it pleased God to appear to him to his comfort, and to give him a sight, not only of his own inward state, but also an acquaintance with the works of nature; so that he apprehended a sense was given him of the virtues, and natures of several herbs, roots, plants and trees, and the different relation they had one to another and he was made sensible that man stood in the nearest relation to God of any part of creation. It was at this time that he was more particularly made sensible of his duty to God. He came home rejoicing, and endeavoured to put in practice what he apprehended was required of him."

These Indians made a second visit to the Quakers in the next following summer, on the same account, and behaved in the same regular and becoming manner as before. They maintained an orderly public worship, in their way, at stated times; at some of which they were visited by several of the Friends. Pappouan, their chief preacher, in his discourses principally advised and exhorted them to circumspection and brotherly love in their conduct, that it might be manifest they re-

tained a sense of their Creator's goodness and favour continued to them; and in his public prayers, and addresses to his Maker, he returned thanks for his mercy, in still affording them a sense of his compassion and loving kindness, requesting a continuance and increase thereof, that they might jointly know in the end a place of rest, where love would prevail and have the dominion. When they were not dispersed, as in their hunting season, it appeared they constantly met in this manner in the morning before sunrise, and in the evening after sunset.

The purport of more of Pappouan's expressions was—"That it was an affair of much sorrow to him, that men should make so bad use of the breath of life which God had breathed into them, and which ought continually to be improved to his honour and the mutual benefit of mankind. That it was not well to speak of things which related to the Almighty only from the root of the tongue; but in order that such words should be good they must proceed from the good principle in the heart: That he had for many years felt the good spirit in his heart; but, wanting to try and prove it in order to come to some certainty, he remained in an unsettled state till about four years ago; when he received an assurance that this love was good, and that he needed no farther inquiry about it. And being past all doubt that this was the right way, he had endeavoured to

walk steadily therein since that time. This spirit was a *spirit of love*; and it was his daily prayer that it might continually abide with him: That when he felt it prevalent in his heart he was so directed as to speak what was right and prevented from saying any wrong thing: That by reason of men not keeping to this love, which their maker hath given them in their hearts, the evil spirit gets possession there, and destroys all that is good in them; and this is the cause why men dislike one another, grow angry with and endeavour to kill one another. But when we follow the leadings of the good spirit, it causes our hearts to be tender,

to love one another, to look upon all mankind as one, and so to become as one family."

*Proud's Hist. of Pennsylvania*, Vol. II. pages 320—25.

This account of Papounau will we hope be read with interest, and occasion some serious reflections. To such views of piety and duty this remarkable Indian appears to have been brought, prior to any personal acquaintance with the gospel, or with the Friends. Must he not then have been taught by the spirit of God? And were not his views of religion much more consistent with the gospel, than those which are entertained by the greater number of professed Christians?

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REV. PROFESSOR MCKEAN.

We were called in our last number to notice the death of the Rev. Dr. McKean, Boylston Professor of Rhetoric and Oratory in Harvard University. This dispensation has added another to the bereavements, numerous and afflicting almost beyond example, with which our churches and literary community have, within the few past years, been visited. We are persuaded we can add nothing to the just and affectionate tributes that have already been offered;\* but we are unwilling that the pages of the *Christian Disciple* should be without some notice

of one, who was numbered with our most accomplished scholars and divines, and whose private virtues have embalmed his memory in many hearts.

To every community the death of such an individual as Dr. McKean must be viewed with a powerful interest, for to every community his life might be an important blessing. Having received the honours of Harvard University, he devoted himself to the study of Theology; and evinced the diligence and fidelity of his preparation, by the ability and acceptance of his earliest services. In 1797 he became the Pastor of the church in Mil-

\* Eulogy on the Rev. Joseph McKean, delivered before the University, Cambridge, by Professor Hedge; and Funeral Sermon by Rev. Nathaniel L. Frothingham, of Boston; both of which have been published by request.

tion, and continued in that sacred relation for a little more than seven years, when his declining health, combined with circumstances beyond his control, rendered a dissolution of his connexion expedient; and he took an affectionate farewell of the people of his charge. The feelings he expressed on that occasion, mark the tenderness and piety of his soul; and afford an interesting example of pastoral solicitude and forbearance, worthy to be had in remembrance by those, for whom they were uttered.

As a preacher, Dr. McKean was peculiarly, and I believe universally acceptable. There was an energy, and sometimes an originality, of thought and manner, sanctified by an habitual piety, which seldom failed of commanding deep attention. In his addresses to the throne of mercy you might always mark the breathings of a devout and humble soul, deeply imprest with the majesty of God, the Creator, with the dependance of the creature, and earnest in supplication for spiritual gifts. Indeed should I select any one quality, which seemed to constitute the most uniform and pervading temper of his mind, it would be his ardent piety; which there is reason to believe followed him through all the various changes of his pilgrimage, sustained him under the sorrows to which, either from bodily infirmity, or from other still more afflicting sources, he was subjected, and was undoubtedly the ground of that cheerful and profound

submission, with which at length in a foreign land, and separated from the dearest friends of his heart, he yielded to the summons of death.

As a scholar, Dr. McKean is entitled to our notice; for his intellectual and scientific attainments gave him an honourable place in our literary circle. He possessed in a high degree the attributes of genius; and this was connected with a characteristic ardour, which gave animation to his studies, and enabled him to collect very various and copious stores of knowledge. While engaged in the active exercise of the ministry he found time to indulge his taste for the abstruser sciences; and afterwards when in the highly honourable station, to which he was called in the University, other studies became his more immediate province, his proficiency kept pace with the ardour of his mind, and his desire of usefulness. In the discharge of this, as of all his other duties, he appeared to act under a deep sense of his responsibility to God, who had lent him all, that he possessed, and with a most benevolent zeal for the benefit of his fellow-creatures. Among his acquisitions should be mentioned his remarkably minute and extensive acquaintance with the civil and ecclesiastical history of this country. His love of this pursuit amounted indeed almost to a passion; for he felt an enthusiastic admiration of the feelings, habits and character of the Fathers of New-England; and few a-

mong us entered with more filial reverence into their spirit.

No better evidence can be adduced of the literary and professional reputation of Dr. McKean than the number of honourable stations to which, at different periods, he was invited; and which, if accepted, he never failed conscientiously to discharge. He was ever scrupulously exact in fulfilling his appointed share of duty, from a principle, that no man was entitled to the honour, who would not submit to the labours of a trust; and where an object appeared to him sufficiently important, he was willing to give, not his name only and occasional attendance, but a degree of industry and even of *mechanical effort*, which minds like his are seldom patient enough to bestow. Indeed, punctuality, exact adherence to a plan prescribed, and perseverance in the accomplishment of what was commenced, were among his peculiar traits. They are qualities which seldom obtain their just estimation, but to which we are greatly indebted for the success of our best institutions; and they were the more remarkable in him from the characteristic enthusiasm with which they were combined.

From this view of his character, it must be evident that we have lost in him a valuable citizen; one of those, who by their energy and zeal, give health and vigour to society, one who had the public welfare much at heart, and was ready to contribute to it his

best services and prayers. We should be unjust also to his many virtues, should we not remember the ardent benevolence and disinterestedness of his character, his generous hospitality, and his constant readiness, even beyond the extent of his ability, to every act of christian kindness. If there are any without the circle of his domestic relations, or of his most familiar friends, who were ever surprised by apparent inequalities of feeling, which they were unable to explain, let it be remembered—because christian candor suggests it—that it is seldom given to minds, ardent as was his, to maintain that equable tenor, which is the natural element of the phlegmatic; that it is one of the hardest offices of religion—though, who will deny that it should be its unwearied effort—to regulate the emotions of a peculiarly delicate, and susceptible heart; and that the strength or impetuosity of feeling, which might have been lamented by none so much as himself, was perhaps in this world of imperfection, where even the purest christians find it so difficult to preserve the exact balance of their virtues, inseparable in him from that ardour, which gave spirituality and life to his devotion, and in some remarkable instances, such fondness and enthusiasm to his friendship.

Those who were conversant with Dr. McKean, will not fail to remember his various colloquial powers, which combined with his affectionate

and social spirit, gave a charm to his familiar intercourse. He could readily impart of the stores, which his reading or observation had collected, and sometimes in the freedom of conversation, surprised his most intimate friends by an eloquence, which he probably never exceeded in his most elaborate compositions.

It is unnecessary to attempt any delineation here of his domestic virtues; though upon this part of his character there could be no danger of falling into exaggerated praise. His friends know for themselves; and it is not permitted to intrude into the sanctuary of private grief—how tender, how faithful and exemplary he was in all the relations, by which God had united them; what an husband and parent, son, and brother and friend death has separated from them. It is enough, that God's pitying eye is upon them, and that the hand, that has chastened, is mighty to sustain.

How frequent, how mournful have of late been the ravages of death! not individuals and families alone, but our whole community has been called to tears. For behold the faithful fall from among us, and the Lord of Hosts hath taken away from Jerusalem the stay and the staff. But

we are always ready to attach more than becomes us to the services of a fellow-mortal.—We rely on wisdom, that being human, must err—on virtue, that can be made perfect only in Heaven; and God, the sovereign disposer, not seldom withdraws from us the frail objects of our dependence to teach us his own sufficiency. He instructs us, that He is in no need of the services of even the best or wisest of his creatures; that all they possess is from Him, and that with all the powers, that distinguish them, they do not breathe a wish, or utter a prayer, or execute a design, but in dependence on Him. He will accomplish his grand purposes, as well in the moral as in the natural world without them. At the same time we rejoice in the fair hopes and promises of the Gospel; we believe that though withdrawn from us, they are welcomed to a purer and nobler sphere. We miss them in the places, they have filled and adorned on earth, in the scenes consecrated by their labours and friendship; but their immortal spirits with all their graces have ascended to God, and are cherished with a Father's love in the regions of perfect knowledge and virtue.

#### ADDRESS TO WARRIORS.

"Tell us, ye troublers of mankind,  
Who glory in your trade,  
And through the carnage cover'd field  
In fancied greatness wade;  
Have you not felt at times remorse  
Attendant on your ruthless course?"

"Love and grow wiser; learn in time  
That war in deed is guilt;  
That God approves not him by whom  
A brother's blood is spilt,  
But inquisition strict will make  
Of those who thus his office take."

## INTELLIGENCE.

### LITERATURE OF HAYTI.

THE following passages are from a Letter written by Baron de Vastey, one of the black nobility of Hayti—an abstract of which has been given in a late English paper. To show that the blacks are not naturally inferior to the whites the author gives examples of the former barbarity of the Europeans:—

“Every body knows (says our author) that the Greeks so celebrated for the polish of their taste, were in a state of the grossest ignorance and barbarity, living like the beasts, upon herbs and acorns, till civilized by colonies from Egypt; while the rest of Europe was yet unknown, and its inhabitants were certainly as barbarous, as ignorant, and as brutal as those of Benin, Zanguebar, and of Monomotopa can possibly be at the present day.

“At a later period the Gauls, like other Europeans, were still idolaters, plunged in the deepest abyss of ignorance, following barbarous and superstitious customs; yet the world was now nearly 4000 years old, and the people of Europe had not been able to acquire a single spark of knowledge; in vain did a narrow border of civilization skirt its southern shores, the light was unable to penetrate the dark forests of Gaul, and the stupidity of the boorish inhabitants. The Ethiopians, Egyptians, Carthaginians, Greeks and Romans filled the world with the fame of their wisdom, their laws, and their government; while the Gauls lay yet buried in pristine ignorance. Immense forests, lofty mountains, the interruption of lakes and rivers, the rigor of cold climates, and the barbarity of people, impeded the introduction of learning into the north of Europe, while different causes yet of a singular nature, prevented the civilization of Southern Africa.

“Among the Gauls, the most solemn of all the Druidical ceremonies, was the gathering the mistletoe of the oak. I will now relate some of the principal maxims of the druids on

this subject, as preserved by tradition, never having been committed to writing:—

‘The mistletoe should be gathered with great solemnity, and always if possible on the tenth day of the moon; a golden sickle should be kept for cutting it.’

‘On extraordinary occasions it is proper to sacrifice a man. Future events may be predicted from the falling of the body, the flowing of the blood, or the opening of the wound.’

‘Prisoners of war are either to be sacrificed upon the altars, or inclosed in wicker baskets, to be burned in honour of the gods.’

‘All fathers of families are kings in their own houses possessing power of life and death over their wives, children and slaves.’

“Such were the horrid maxims of the Gallic priests; they offered human sacrifices to Esus and Tectates; they slew and burned their prisoners of war in wicker baskets. Fathers of families possessed the dreadful power of life and death over their wives, their children, and their slaves. This degradation, into which the Gauls were sunk, is attested by Caesar, by Tacitus, and by Lucan. It was under the reign of Claudius, in the 50th year of Christ, that these horrible customs were first abolished; nor was it till christianity had completely triumphed over Gaulish superstition, that the order of Druids became extinct.

“When a man was to be sacrificed, he was laid upon a large stone, where he was either smothered or crushed to death; sometimes, they were bled, and the impetuosity of the stream was one of the most important omens. The body was next opened to consult the entrails, and to read in the heart the will of the gods, and the good or evil fortune impending. The sad remains were then either burned, or hung up in the sacred wood near the temple; blood was sprinkled partly over people and partly over the sacred wood; and the ceremony closed with washing the

images of the gods, the altars, the benches, and the walls of the temple within and without."

He then alludes to the progress already made by the blacks of Hayti, in an eloquent appeal:

"Hail, to thee, happy land! land of my choice! Hail to thee, Hayti, my country! Sole asylum of liberty; where the black man can lift his head to behold and participate in the bounties dispensed by the universal Father of Man.

"We appeal to the testimony of strangers who frequent our ports, and visit the interior, to decide whether we are not organized upon the model of the most civilized nations of Europe? Have we not a firm monarchical government; constitutional charter, law and regulations? Is not justice impartially administered? Are not our troops numerous and orderly; are they not in point of discipline equal to the first in the world? Have we not built impregnable citadels, constituted according to the strictest rules of art, in inaccessible places, where the greatest obstacles were to be surmounted, in completing works worthy of the Romans? Have we not erected palaces and public edifices, which are at once the glory of our country and the admiration of strangers? Have we not manufactures of saltpetre and gunpowder? Is not the mass of our population devoted to agriculture and commerce? Are not our sailors able to cross the vast extent of ocean, and do they not navigate with ease the largest ships along our coasts?

"We write, we print; while yet in infancy our nation can already boast her writers and her poets, who have defended her cause, and celebrated her glory. There will not indeed be found amongst them the pen of a Voltaire, a Rousseau, or a De Lille; but then we have not, like their nation, been civilized upwards of a thousand years. Have we not, then, every reason not to despair? We have also made essays in the fine arts, and are convinced that proper masters are alone wanting to enable us shortly to produce our Lepoussins, our Lignarus, our Rameaux, and our Gretrys. In a word, experience

has demonstrated to the world, by the astonishing progress we have made in learning and in civilization, that the capacity of blacks and whites for the acquiring the arts and sciences is equal. Read the history of man; never was a similar prodigy seen in this world. Let the enemies of the blacks show a single instance of a people situated as we found ourselves, who have achieved greater things, and this in less than the quarter of a century: Not only have the Haytians acquired along with their immortal rights, the admiration of the universe and of posterity; but, they have acquired still stronger claim to glory, by raising themselves from ignorance and slavery to the height of splendor and prosperity, which they have already attained."

EXTRACTS FROM MR. SIMEON'S  
SPEECH.

[The following extracts are from the substance of a speech, delivered at Norwich, Sept. 26, 1817, at the formation of a Norfolk and Norwich auxiliary society, in aid of the London Society for promoting Christianity among the Jews, by the Rev. Charles Simeon, M. A. Fellow of King's college Cambridge.]

Mr. Chairman.

In rising to propose to you and to this assembly to form yourselves into a Society, auxiliary to that which is called, *The London Society for promoting Christianity among the Jews*, I would begin with noticing this melancholy fact, that the Jews, though the most interesting of all people, and, under God, the greatest benefactors of the human race, have been long treated by us with neglect and contempt beyond any other people under heaven.

We are happy, however, to find that the Christian world are beginning to awake out of their slumber, and to lay to heart the case of that unhappy people. Indeed, I must say, to the honour of our country, that the exertions made in behalf of the Jewish cause have been extremely liberal: for no sooner was an appeal made to them, than great subscriptions were raised, and a disposition

was shewn to carry into effect any well-concerted measures for their relief.

If it be said, that it is unreasonable to expect, that those who dissent from the Church of England should exert themselves to promote its interests; we do not ask them to promote its interests. What we want, and what we are labouring to accomplish, is, the conversion of the Jews to the faith of Christ; and *that*, not in England only, but all the world over. For this end we have provided with great labour, and at great expense, a Translation of the New Testament into pure biblical Hebrew: and we are wishing to circulate it through every country under heaven. It is well known that the Jews will not read the New Testament in the vernacular languages of the countries where they live; (the experience of many hundred years has fully evinced this;) but if it be written in the Hebrew language, that language which they so highly venerate, they will read it.

But there is another part of our plan which must also be approved of by Christians of every persuasion, I mean the education of Jewish Children. We all know how neglected the Jewish children are by their own parents: and it is a joy to us to see what zeal has been of late exercised by the Christian world, in the education of the children of the lower classes throughout the land. In all Missionary plans too, we see how prominent a part the education of children bears in all efforts for the conversion of the Heathen. And this is one great object also with the London Jews' Society; an object from whence we hope that great benefit will arise, not to the children only, but to the parents also. Have none of you ever heard what benefits have accrued to parents from the attendance of children at Sunday Schools? or can you be insensible of the influence which these children may obtain over their parents, and other members of their own nation, when they themselves shall be instructed in divine truth, and be enabled to impart the knowledge they have received? We call you then, of

whatever denomination you be, to aid us in this part of our plan. We want to build commodious School-houses near to the Chapel, where they may be instructed with greater convenience, and without that great annual expense which is entailed upon us by the rent of houses for that purpose. The liberality of the public will be well bestowed for this object also; and a separate fund will be allotted to it.

It is thought by some to be a *vain attempt*. But why should it be any more vain for us to seek the conversion of the Jews, than it was for them to seek the conversion of the Gentiles? Were not the idolaters of former days as far from God as they? Were not the people of this land, for instance, in as hopeless a state as the Jews at this day can be? Yet behold what God has wrought in this country; and shall we despair of *them*? But God has told us, that the work of converting them is much more within the limits of rational expectation than that which has already been wrought in *us*: "If thou (says he) wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree, *how much more* shall these which be the natural branches, be grafted into their own olive-tree!"

It is a mistake to imagine that God will convert the Jews without means, for in that place where God most strongly declares that he will restore them to life, Ezek. xxxvii. 1-6. he commands the prophet to prophesy unto them: and never till he prophesied did the dry bones begin to move; but on his prophesying as he was commanded, they arose a great army. This shews us in what way alone we are authorized to expect the work of their conversion to be accomplished.

But, say others, *the time is not come*. But who, I would ask, is authorized to affirm this? Who has been the Lord's counsellor, so as to be perfectly acquainted with the times and the seasons which he has reserved in his own power? Supposing that God were to tell us, as he did David, that the time for erecting his temple among them was not yet come, would

he not at least commend us for having it in our hearts to build his temple? and should we not, like that pious monarch, labour to provide materials for it? He spent not less than eighteen millions of money in, preparing for the temple, though he knew he was not to build it: and surely all the efforts that we can use should be put forth to prepare the way of the Lord among them; and we should account it an honour to sow, though we knew that we were sowing for others only, and that others were to enter into our labours.

In confirmation of the former objection, it is further said by some, that *we have expended much, and done little*. That our success has not yet awhile been great, I readily admit: but in truth it is not till the present hour that the fittest means have been used, for effecting the conversion of the Jews; for in comparison of the translating the New Testament into Hebrew all other means are of little worth.

But, after all, it is not fair to say that little has been done. If there had been but one truly and savingly converted, it ought not to be called little; since one soul is of more value than the whole world. But is it little to have accomplished the translation of the New Testament into pure biblical Hebrew? No man would say so, who knew what efforts have been necessary to effect it. It is, in truth, a great national work, an honour to our country: and it has laid the foundation of all that we hope hereafter to behold in the conversion of thousands and myriads by means of it. At this very hour it is producing a spirit of inquiry among the Jews upon the continent to a great extent: and we trust that the new edition of it which we are about to issue from the press, will give a very effectual answer to this objection.

A fourth objection is, that *there is work enough for us to do among the Gentiles*. There is; and I rejoice that God has stirred up the hearts of his people to consider their case, and to send to them the light of his truth: and so far am I from grudging the exertions of Christians for the Gentiles, that I pray God they may

be increased an hundred fold. But still we must not on that account neglect the Jews: for the Jews have, in reality, a prior claim. God has expressly said, that his salvation is sent *to the Jew first, and next to the Gentile*; and those who were first commissioned to preach it, were to preach it *beginning at Jerusalem*. The Jews have a claim upon us, which none of the Gentiles have. Who were they who composed and delivered to us the lively oracles? Jews. Who was the Saviour of the world himself? A Jew. Who were they who first sought the salvation of the Gentile world, and even laid down their lives for us? Jews. Say then whether the Jews have not a claim on us? But see what St. Paul has said in Rom. xi. 30, 31. "As ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed; that through your mercy they also may obtain mercy." The meaning of this passage is briefly this: "God made the Jews the depositories of his word for us; and he now makes us the depositories of his word for them. We came to the enjoyment of this blessing through their unbelief: but they are to be restored to the enjoyment of it through the mercy vouchsafed to us:" and God expects that we should improve our mercies for their good, *This therefore is our bounden duty*; and if we neglect to do it, we do not answer the end for which our present mercies were vouchsafed unto us. Now what would any of you, who, if ye have committed a sum of money to his steward to lay out for the benefit of some distressed Jews, say to him, if he withheld it all from the Jews, and spent it on himself? Would you commend him as a just steward? Would you not rather regard him as a thief and a robber? What then will God think of you, if, when he has committed the blessing of salvation to you for the benefit of the Jews, you withhold it from them, and leave them to perish for the want of it? Truly, it is no good account that you will give of yourselves to him. I do not mean to say that you can with

innocence withhold the light from any: for you are not to put your light under a bushel, but to set it on a candlestick, that it may give light to all who are within the sphere of its influence: but this I must again say, that your *first* obligations are to the Jews, to make them partakers of the richness of their own olive, from which, for your sakes, they have been broken off.

I will notice only one more objection, and that is, that because we have reduced our expenditure to our income, *our income is equal to our necessities*. But this is far enough from being true. We have retrenched in every thing to the utmost of our power: and we hope in one or two things to be able to effect a yet further retrenchment; but I beg leave to assure you, and the public at large, that there are many great and important objects which we are compelled to decline for want of funds to meet them. You have just heard from the Secretary the urgent and pressing entreaties of that great and good man, Leander Van Ess, (so justly called upon the Continent, Luther the second,) to take under our care two pious Jews, who are desirous of embracing Christianity, and of devoting themselves to the study of it in order to qualify themselves for future usefulness in disseminating its blessed truths. And you have heard the answer of the Committee just sent to this great and good man, that "though we wish them well, our funds do not admit of our rendering them any assistance." What a heart-rending thing is this; that to entreaties in behalf of persons *so recommended*, we should be constrained to return *such an answer*, because we dare not to run ourselves in debt, or to contract obligations which we are not able to fulfil! And I am expecting that many, many such applications will soon be made to us from the Continent, where our name begins to be known, and where some of our friends, together with a converted Jew, are now gone (but not at the Society's expense,) to enquire into the state of the Jews, and to circulate the Hebrew Testament among them. I beg leave to assure

you also, that there are other most important measures which we conceive would be of the greatest utility, if we could carry them into execution; but we must suspend them till your liberality shall enable us to proceed with them. That time I trust is now speedily arriving; and I hope that what you shall do in this opulent city, will be a pattern for Christians in every part of the empire.

I feel persuaded that the members of the Church of England will shew themselves not unworthy of the cause they have undertaken, and that they will now arise as one man to redeem the pledge given in their behalf, and never desist from their labours till they shall see Jerusalem a praise in the earth.

*Letter from Mr. Morrison to the Rev. Henry Colman.*

*Canton, China, Nov. 13, 1817.*

SIR—I this evening saw a gentleman with whom you are acquainted, and who desired from me some account of this mission to communicate to you. You are perhaps aware that the primary object of this mission was the acquisition of the language, in order to translate the Scriptures into it. This object has been, during the last ten years, steadily adhered to. In 1813 we hope to finish the whole scriptures. When that is done we shall have more leisure to teach and to preach. But in China there is no opening. Every attempt must be made in secret. It is amongst the islands chiefly that those efforts must be tried.

Mr. and Mrs. Milne of Malacca, with their family are here for their health—Mr. Milne is very poorly. The station at Malacca is, I trust, doing well. The monthly Tract in Chinese is calculated to impress favourably the minds of the natives. After all it is not, as you well know, in the power of man to change the heart. We use the means—sow the seed—but it is the blessing of Heaven alone that can give the increase.

China does not appear in a very settled state. Many predict a change; but I do not calculate on such occurrences. My hope is in God our Saviour. He can quicken the dead;

convert infidels; turn the nations to himself. Knowing this we go onward.

Excuse the brevity of this and believe me, for the sake of our Lord—  
Yours sincerely.

R. MORRISON.

Rev. Mr. COLMAN.

*Extracts from the Indo-Chinese Gleaner, No. II. Aug. 1817.*

#### SOUTH SEA ISLANDS.

By accounts lately received from our brethren in Eimeo, the affairs of the Mission seem to be prospering greatly—362 persons had requested to have their names registered as candidates for christianity—and their schools contained 660 scholars. An attempt had been made by the idolatrous chiefs, to exterminate all who had renounced Heathenism, by a general massacre, (on the night of the 7th July) but their purposes were mercifully disappointed. The Rev. Mr. Marsden, senior chaplain of New South Wales, bears testimony to the patience, perseverance, and constancy of the Missionaries, feeling confident of their final success. Nine additional Missionaries have embarked for Eimeo, acquainted with several mechanical employments;—and the Directors of the Missionary Society have it in agitation, to introduce the sugar-cane, cotton, and hemp into the islands, for the purpose of promoting the civilization, and exciting the commercial spirit of the natives.

#### MADRAS.

The Rev. John Gordon, from Vizagapatam, was at Madras, in May last, revising the Gentoo Translation of the Gospels, and intending, if possible, to print them there.

In the schools, at Madras, there were about 250 native, and 150 Portuguese and Country-born children, under the care of our brethren. The Rev. Messrs. Knill and Mead were labouring hard at the Tamul.

At Royapettah, the Rev. Mr. Render has, under his charge, 160 children.

#### BELLARY.

For the sake of those into whose hands—"The Missionary Circular,"

published at Madras, may not come, the following short abstract, of the very important objects carrying on at Bellary, is given.—The Rev. Messrs. Hands and Reeve, together with a very promising young man, a Mr. Taylor, preparing for Missionary labours, had under their charge six Schools:—

	Num. of Child.
1 A boarding school,	24
2 A school in the Fort,	31
3 Native school for Canara and Gentoo children,	50
4 An English school for Native children,	26
5 Another Native school,	55
6 Four other Native schools in the villages, near to Bellary,	150

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The Brethren have received considerable assistance from the Ladies and Gentlemen of that Settlement, as well as of Madras, for the support of these schools.

#### TRANSLATION OF THE SCRIPTURES.

Mr. Hands had completed the translation of the four Gospels, the Epistle to the Ephesians, the three Epistles of John, and several detached parts of other books of the Scriptures.

#### ENGLISH CHAPLAIN.

With peculiar pleasure we learn, by letters from the west side of India, the laudable exertions of several of the Chaplains of the Church of England, to promote Christian knowledge.

At SURAT, the Rev. Mr. Carr, besides the usual duties of the Sabbath, keeps a school expressly for the children of European soldiers,—a class, which very much requires the attention of all, whose object it is to instruct those that already profess christianity.

At BOMBAY, the Rev. Mr. Davis, has commenced a course of lectures, on our Lord's sermon on the mount; and has opened his own house for preaching, on the Thursday evenings. Those who attend have manifested a commendable spirit, in liberally contributing the sum of 1,500 Rupees,

for lighting up the place of worship, and other necessary expenses.

#### ROMAN CATHOLIC ZEAL.

It is rather remarkable, that among the many opulent christians in India, and in England, so very few have aspired to the honour of supporting a Mission at their own individual expense.

A rich Roman Catholic gentleman at Madras, has, it is said, sent to Goa, for six PRIESTS, to come and teach the Roman Catholic religion to the natives. He intends to support these Priests himself. This is an example highly worthy of being imitated by opulent Protestants in India.

#### BRITISH OFFICERS IN INDIA.

The daily increase of pious Officers in the army in India, and the truly laudable manner in which some of them employ their influence and talents, are things calculated to afford pleasure of the most refined nature to the lovers of truth. In the army, the cold sneer of infidelity, is now seldom met with; and not a few in it are the warm and judicious friends of the Gospel. Many of them being persons of liberal education, and well acquainted with the languages of India, are capable of rendering great service to the cause of christianity. By letters from various quarters, it appears that some engage in translating parts of the Holy Scriptures—others in correcting and revising former Versions. Some assist in superintending the education of native children—others liberally contribute to their support. Some illustrate the history and customs of the countries around them by their writings, and thus furnish a collateral auxiliary to the spread of divine knowledge;—others encourage the instruction of the children of European soldiers. Some take the lead in Bible Associations;—others have several schools, taught under their own personal inspection, and supported solely by themselves, and their families; there is one instance in which three schools, containing 300 children, are superintended by an English Officer!—We cannot but observe, with delight, the pious LADIES

also, the wives of these officers, employing their talents in writing useful tracts and books for children,—engaging in the superintendence of native schools and schools of industry,—as well as in visiting the cottages of the poor, administering to their bodily wants, and endeavouring to conduct them to the knowledge of JESUS CHRIST.

To persons who are anxiously observing the progress of christianity in India, these are circumstances of no ordinary interest; and the Minister or Missionary, who has such useful co-adjutors planted around him, in the scene of his labours, may truly say—"The lines are fallen to me in pleasant places!"

#### RECENT ANNUAL MEETINGS.

*The Massachusetts Congregational Charitable Society* held its annual meeting, on Monday, 25th May, at 11 o'clock, A. M. at the Vestry of the First Church, Chauncy-Place.

Officers rechosen, with the exception of Levi Hedge, Esq. Secretary, in the room of the Rev. Dr. McKean, deceased.

Hon. Peter C. Brooks was elected a member of the Society in the place of the Hon. Judge Wendell, and the Rev. John Pierce instead of Rev. Dr. McKean.

Tuesday 26th May, at 3 o'clock in the afternoon, *the Society for promoting Christian knowledge, piety and charity* held its eleventh annual meeting at Chauncy-Place. The Rev. Jacob Flint, of Cohasset, delivered a discourse on *Moral Freedom*, from Isaiah lxi. 1. "The spirit of the Lord God is upon me," &c. A collection was then taken. Officers chosen for the present year:—Rev. W. E. Channing, Rev. Dr. Bancroft, Rev. Joseph Allen, Rev. N. L. Frothingham, Rev. J. Tuckerman, Dea. Samuel May, Rev. John White, Rev. Dr. Harris, *Trustees*—Mr. Elisha Clap, *Treasurer*.

In the evening, the nineteenth anniversary discourse was delivered before the *Massachusetts Missionary Society* by the Rev. Ebenezer Porter, D. D. Bartlet Professor of Sacred

Rhetoric at Andover, from Psalm cxxxii. 5, 6. "If I forget thee, O Jerusalem," &c. There was then a contribution in aid of the funds of the Society.

On Wednesday morning, at 9 o'clock, the Rev. David Kellogg of Framingham delivered the annual discourse before the *Society for promoting christian knowledge*, in Park-street Church, from Gal. iv. 19. After which a collection was made in aid of the Institution.

At one o'clock, the Rev. Zephaniah S. Moore, D. D. President of Williams College, delivered the *Election Sermon*, in the Old South Church, from Mark ii. 27. "The Sabbath was made for man," &c.

In the afternoon, and the next morning the *Massachusetts Convention of Congregational Ministers*, held its anniversary meeting. Twenty-five widows were recommended to the Convention by the Reporting Committee, as objects of charity.

On Thursday, at eleven o'clock, the Rev. Henry Ware, D. D. Hollis Professor of Divinity at Harvard University, delivered the Convention Sermon from John xx. 31. "These things are written, that ye might believe," &c. at the Church in Brattle-street. There was then a collection of \$493 06 for the relief of destitute widows of Congregational ministers.

The preacher, for the next year, is the Rev. Abiel Holmes, D. D. of Cambridge. In case of failure, the Rev. Aaron Bancroft of Worcester is chosen his substitute. The Rev. Francis Parkman of Boston, was chosen Treasurer, and the Rev. John Pierce of Brookline, Scribe.

On Friday, 29th May, the *Massachusetts Society for the suppression of Intemperance* held its fifth annual meeting in Chauncy-Place. The Rev. William Ellery Channing delivered a discourse from Luke xxi. 34. "Take heed to yourselves, lest, at any time, your hearts be overcharged with surfeiting and drunkenness;" &c. Officers—Hon. Na-

than Dane, President—Rev. Dr. Porter, Hon. Artemas Ward, Hon. Samuel Haven, Vice Presidents—William Thurston, Esq. Recording Secretary—Mr. Elisha Clap, Cor. Secretary—Francis J. Oliver, Treasurer.

On Monday, 1st June, the *Ancient and Honourable Artillery Company* held their 179th Anniversary for the choice of Officers.

The Rev. Henry Colman, of Hingham, preached the discourse from Psalm cxxxvii. 5, 6. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

#### CANDIDATES FOR THE MINISTRY.

Mr. Thomas Tracy, Cambridge.	
Samuel Gilman,	do.
John Allyn,	do.
John A. Shaw,	do.
P. Osgood,	do.
Alvan Lamson,	do.
F. W. P. Greenwood,	do.
Andrew Bigelow,	do.
Seth Alden,	do.
Jonathan P. Dabney,	Salem.
E. Q. Sewall	Concord.

#### OBITUARY.

Died—In Cambridge, Caleb Gannet, Esq. aged 73.

In Boston, Samuel Salisbury, Esq. aged 78.

In Portsmouth, Col. Wm. Brewster, aged 77.

In Worcester, W. C. White, Esq. aged 41.

In Frankfort, Ken. Col. C. Greenup, aged 69.

At Roxury, Mrs. Abigail Williams, relict of the late Dr. Thomas Williams, aged 80.

In Weare, N. H. Mr. Thomas Folsbee, aged 82.

In Richmond county, N. C. Thomas Hitchcock, aged 125. He left a numerous family of children, one aged 93, another 16.

#### ERRATA IN MAY NUMBER.

Page 154, line 22 for "less answerable" read *less censurable*.

Page 159, line 34 for "always" read *almost*.